2: Mountford E-5 (1954) 1958
OI20 Tiwi OI20

blood from the arm of the victim, yet leaves no wound. As the sick person becomes weaker, the *Papinjuwari*, making himself sufficiently small, enters the body through the mouth, and, by drinking up the rest of the blood, kills the victim.

FIG. 12. *The Spirit People*
The Meteor-man, Papinjuwari.

On his return to Wangidji, the meteor-man vomits the stolen blood into a bark container. This provides a drink for the assembled *Papinjuwaris*.

The aborigines stated that, as the Tiwi have no medicine men, they are without protection against these dangerous spirit people.[48]

Pl. 47c is a simple bark painting of the *Papinjuwaris*. The white figures are the ghoulish sky-people, the crescents are moons, and the circles, stars.

Fig. 12 is the copy of a crayon drawing showing a *Papinjuwari*, *a*, inside of his paper-bark hut at Wangidji. On either side of him at *b*, *b*, are the large

[48] Spencer, 1928, p. 671, refers to a song chanted in a *Kulama* ceremony which is supposed to protect the initiate from an evil spirit, the shooting star, *Mobinua* (almost certain to be my *Papinjuwari*); Harney and Elkin, 1942, p. 282, who call the meteor man, Papinowari, or Lamperapari, state that, if a piece of dried blood of a person is burnt, the smell will attract the meteor-man.